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LEADING ARTICLES.

	PAGE
Vitality	146
Makeshifts	148
Natural Religion	149
Ambition	150
Concerning a Fundamental System of Character Reading	151
He Stood the Test	151
Extract from "The Struggle of Immortality" by Elizabeth Stewart Phelps (Ward)	151
Death	152
Imagination and Concentration	153
How We Get Rattled	153
Mental Chaos	153
Haphazard Life	154
Temperament	155
Optimism vs. Pessimism	157
Cowardice	158
How to Get Above Prejudice	158



Amativeness, Vitativeness and Alimentiveness with their Heart,
Lung and Stomach Centers in the Face.

VITALITY.

Like all other things human, vitality is *inherent*. Therefore it has some source. It is a specific something. It has just as specific a source. It is certainly not something in general. Nothing knowable has a more specific source.

We hear on all sides the word "constitution" used. So long as I can remember I have heard people say that "this man" has a strong or a weak "constitution." People are aware of a difference in endurance. The whole world is aware of something that is called constitution. Just what this is, they are not aware of to any definite degree. Right here they are very faulty. They simply do not know. They therefore *guess* at it. When anyone is without definite knowledge and presents anything he guesses at it. It is self-evident that he has to. Probably the question of health and vitality engages as many people as any one thing except business. Health and longevity will appeal to 99 out of 100 to a strong degree and yet we all know that ill-health is the rule and health the exception.

Vitality having the most specific origin, can be analyzed in the most fundamental sense. It is a fundamental question of psychology. It is also an *elemental* question of psychology. It is a *specific* question of psychology. To make it very plain, it has a *fundamental, specific, elemental psychological* source. The source is the mind—not in a general sense, but in a *specific, elemental* sense. Right here we want to make stand out the line of demarcation between phrenological psychology and all other systems of psychology and metaphysics. Phrenological psychology is both a *fundamental* and an *elemental* psychology. The reason we say it is an elemental psychology is it deals with the *natural elements* that constitute the mind. Mind is a constitution itself. It is constituted of at least forty-two constituents. These con-

stituents are specific, individual, unchangeable, *natural elements*, with specific unchangeable functions.

Phrenology is therefore an elemental and fundamental psychology because it deals with the *elements of mind*. These elements are the sources of all human power mental and physical. I make this affirmation in the most absolute sense that language can be used. They are the sources of vitality. Bear in mind that not all of these are the sources of vitality. Neither are just any ones that may be thought of the sources of vitality. Only those are the sources of vitality that are vital by their very nature. In other words, those faculties of the mind that have vital functions are the sources of vitality. Vitality is then based upon three fundamental elements of mind. These three functions are the inherent, *dynamic* sources of vitality.

While these first-named faculties are the dynamic sources of vitality yet the greatest, most lasting and purest vitality is the product of fifteen fundamental faculties. In their importance they may be arranged as follows.

1. Alimentiveness,
2. Amativeness,
3. Vitativeness,
4. Destructiveness,
5. Combaticiveness,
6. Self-esteem,
7. Conscientiousness,
8. Causality,
9. Human Nature,
10. Hope,
11. Mirthfulness,
12. Firmness,
13. Spirituality,
14. Sublimity,
15. Ideality.

These may be considered the essential foundation of not only vitality in the *vital sense* but in the sense of *purity* and *preservation*. In other words, they *produce* vitality, *purify* it and *preserve* it. They may be called, then, positive producers, purifiers and preservers. To use the pronoun, we have production, purification and preservation.

Here is the *fundamental, elemental, psychological* foundation of the metaphysics of health; in other words, of metaphysical therapeutics. In fact, of all that comes under the head of mental healing. *It can all be found inherent in one or more of these faculties*. Outside of this number there will be neither physical vitality, if we may use the word, *thought* produced vitality, nor *divine* produced vitality. Everything that comes under the head of all forms of metaphysical healing, including Christian Science and every other kind of so-called divine science, must in some way come from these faculties. To put it very plainly, all the *virtue* that is in anything of a *remedial* nature comes essentially through these faculties. To make it very broad these faculties are the instruments *used* in *remedial* work from the grossest allopathic medication up to the most ethereal, ideal, metaphysical healing.

There can be no foundation for any kind of vitality without the three first named faculties. In fact, the loss of No. 1 will knock the basis out from every other kind. No. 1 is absolutely essential. It is true that one can live a good while in the physical body without eating. Tanner fasted forty days and I see that Dr. Andrews has done the same recently. All of this is true, but had neither stored up any vitality in the past he would have had nothing to fast upon. The beginning of any kind of vitality is in some way centered in Alimentiveness. No *body* can be built up without this faculty. This all should recognize and respect. The strength and health of Amativeness is a very important element of human vitality. This is naturally, physiologically, and biologically necessary. Amativeness is the center of reproduction. Reproduction is necessarily a vital act. Na-



THE LOCATION OF THE ALIMENTIVENESS WITH ITS FACIAL CENTERS

ture, therefore, has given this faculty a function that makes it in a secondary sense essentially vital. It is a vital preserver. It is not a vital manufacturer. It is, in a healthy state, a vital collector. After this it is a vital animator. It is the center of vital magnetism, whatever that is. Its proper regulation, development and health is vitally important so far as vitality, health and longevity are concerned.

While all we have said about Alimentiveness and Amativeness is true so far as their fundamental nature and value is concerned, at the same time it is deplorably and unfortunately a fact that the two faculties of the human mind that are more misused than any others are these two faculties. Humanity is so hugely ignorant that they extensively undermine their own physical structures. The two most prominent pillars of any kind of a human constitution are Alimentiveness and Amativeness. I say this from the most absolute evidence. It is a universal fact. Think of the number that in some way or other misuse Alimentiveness in eating and drinking. Then think of the perversion of Amativeness in all of the various ways in which it can be misused. It is positively fearful. Humanity might be said to simply destroy themselves by the misuse and overuse or excessive action of these two faculties.

The vital centers are crippled, vitiated, inflamed, depleted and poisoned. Little wonder that the race can have health under such conditions. The very stream of life is fearfully poisoned by the misuse of these two faculties.

In connection with the other thirteen they constitute human vitality in its completeness. For instance Vitativeness gives one not simply vitality but instinctive love of life and a desire to preserve it. Therefore it combats and brings in to play the other faculties to resist the waste and destruction of vitality. It is the center of the maxim that the first law of nature is self-preservation. Destructiveness is the center of energy. This faculty therefore is the center of hardship. In conjunction with Vitativeness it makes one tough and hardy. Combativeness added gives activity, resistance. These three faculties are found in those who are specifically

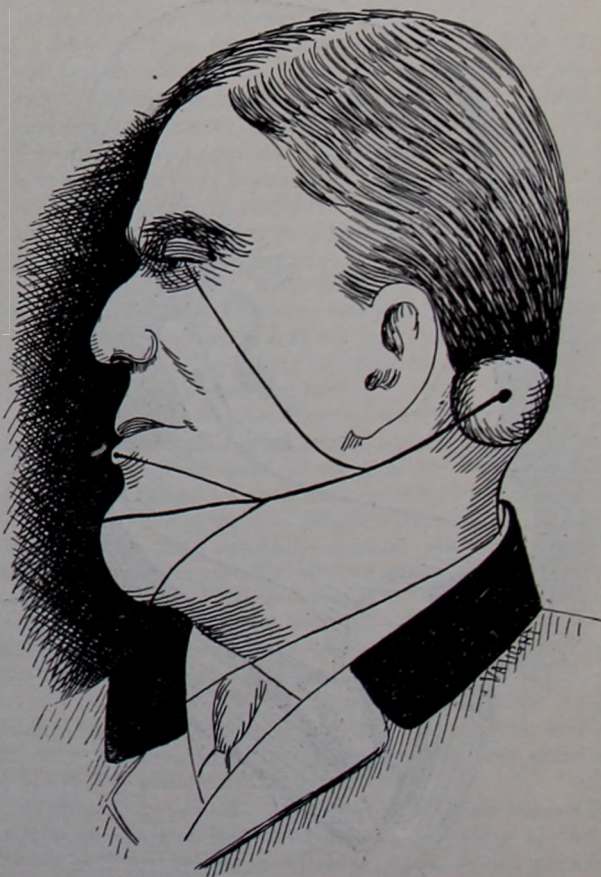
enduring. Men, women and children who have Destructiveness and Combativeness have the innate tenacity of life that is found in the old veteran soldier who has endured all of the privations and hardships of years of such life.

But Destructiveness and Combativeness are the foundation of more than this. They are the foundation largely of muscular and bodily development. They are the foundation of athletics. They are the foundation of physical culture. Muscular development without these two faculties is a misnomer.

Again, Self-esteem is a preserver of Vitality in many ways. It is not a creator but a good preserver. It is a faculty that prevents many from destroying their bodies. Again, it is the best lung protector and shoulder bracer that one can obtain anywhere. It is also the antidote of nervousness. It is the antidote principally of nervous ambition.

Conscientiousness is a vital faculty in the sense that it is a moral control element. It is one of the moral faculties. It is the principal one. It is the greatest enemy we have of immorality. It is a moral life preserver. It holds one up even when Self-esteem or self-respect is lost. It makes one feel guilty when inclined to dissipate his energies. Then the consciousness of being in the right, of living a true life is productive of health itself. In fact, it is a moral tonic. It saves a great deal from being wasted. "Virtue is its own reward." This is true, vitally as well as theoretically. To be positively honest and know one has followed the highest conscientious consciousness he is capable of is to often save one even from insomnia. *To sleep like a baby is to have enough Conscientiousness to do right all of the time.* "The guilty flee when no man pursueth." Many cannot sleep well who have sufficient Conscientiousness to somewhat condemn but not control their lower selfish passions.

Causality is a vital preserver by means of reason. It is



THE LOCATION OF AMATIVENESS WITH ITS FACIAL CENTERS.

the center of common sense. It prevents a great deal of vital waste by understanding the consequences of folly. All know very well that if they do certain things that their lower faculties may wish to do that some kind of vital loss or destruction is inevitable. This, Causality tells them as certainly as it would tell them that if they were to step off the top of this building they would strike the street below.

Human Nature also is a very important faculty in regard to vitality. Its nature is intuitional and self-preservative. By means of it one can more quickly make a diagnosis of disease. He cannot only make a diagnosis of character but of the diseases of others and of himself. In this sense it is a great protector. It is the central faculty of diagnosis and a physician without it is necessarily a failure.

Hope is the cheerful faculty. All have been told how much cheerfulness is worth. This has been dilated upon hundreds of years. The brightest faculty of the human mental constitution is Hope. It is simply a cheerful feeling. Therefore in its very inherent nature it is helpful in the preservation of vitality. It is a tonic instead of a depressor.

Mirthfulness is also a health-giving tonic. Mirthfulness, remember, is a single faculty. Those who have it large have simply that much more vital giving and preserving power. Mirthfulness is not a cheerful faculty but a light one. Its very nature is hearty. It is a positive tonic and hence is the opposite of the morose and glum and grave. Too much gravity is deadly. You all know the maxims that have come from this faculty, like "Laughter doeth good like a medicine."

Firmness is one of the essential faculties in the preservation of vitality on account of its being the center of will. Will means a great deal. One can carry out a will effort far more successfully by means of this faculty. Then it is the

central faculty of human regulation as I have heretofore taught. It is the central faculty of self-control. It is the center post of the framework of the soul itself.

Spirituality helps to a great degree because it gives one faith. It prevents many from worrying. This life would be exceedingly unjust if death were the end of it all. By means of Spirituality one looks ahead and is confident that death is only a second birth and that eternal individual existence is a positive fact. This makes life with all of its hazardous hardships far more endurable. Two men otherwise equal, one having this faculty large and the other weak, will meet life very differently, because one will have an eternal basis for all he does, and the other only a time basis. One therefore may give up to immorality and dissipation simply because the faculty of Spirituality is weak and destroys his own vitality.

Sublimity gives one a love of vital, vigorous nature as she may be seen in springtime, when everything is green and very much alive. By means of this faculty one gets very much closer to "nature's heart" than by any other faculty, and in this way is invigorated.

Ideality will also to a good degree help because by means of it one loves clean things. Cleanliness is akin to Godliness. Sanitary conditions are very important so far as health is concerned. This faculty loves the best sanitary conditions, so far as neatness is concerned. Again, it is the ideal faculty and when under proper control enables one to ideally grasp a higher condition of vitality and health. This alone will have considerable effect in the best production of pure vitality. Then it is a faculty that loves harmony of a quiet kind. Conscientiousness loves harmony in a moral sense. There are many kinds of harmony and in-harmony. Discord within is a conflict of faculties.

By means of these fifteen faculties one can reach the highest possible degree of self-control and harmony within. Heaven is principally within. No one can have anything akin to permanent mental harmony with small faculties of Firmness, Self-esteem and Combativeness, for the reason that he could not have self-control. *The highest possible degree of purity, harmony, patience, courage, cheerfulness, self-control, concentration and vitality is to be found in these fifteen faculties.*

MAKESHIFTS.

Makeshifts all cheat us. A wise man will not use a makeshift.

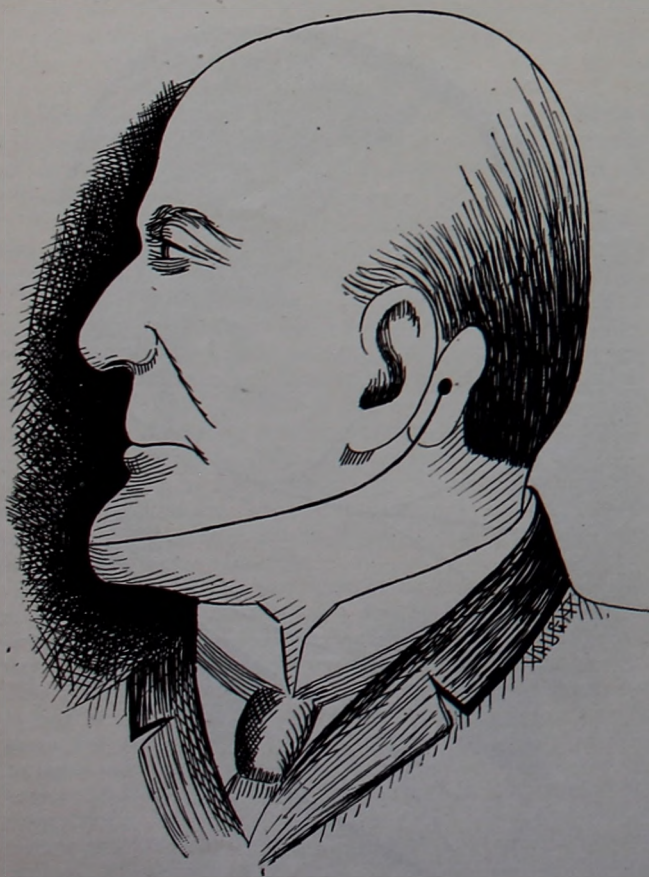
Life is a matter of development. Every special act of one should be of such a nature that it lifts one up, refines, broadens and develops. Makeshifts do not do this. They are disappointing. Some time they who use makeshifts will regret very much that they have used them. Life is of such a nature that makeshifts cannot be substituted for genuine development.

A great fact that all should definitely and fully realize is that there is no way to cheat nature.

It is the most absurd thing in the world to try to palm off anything of a superficial kind upon nature. The plan of life is such that only the genuine is reliable. It can be followed in such a way that it becomes continuous progress.

He who lives courageously with his face toward life and does not try to evade it in any sense of simulation will necessarily and unavoidably advance. This will then be in his favor, not only now but in all time. All acts should be made stepping stones to higher acts. They may be made such.

Here is the philosophy of life almost in a nutshell: *To so act that advancement in a higher and broader sense is an unavoidable consequence of the result of action.* This can be made just as certain as the advancement of a vehicle is unavoidable when the wheels turn round.



THE LOCATION OF VITATIVENESS WITH ITS FACIAL CENTERS.

Many cheat themselves by false substitutes for all kinds of real duty. When one does his duty as well as he knows it he will live a true life. What we mean by this is that he not only does his duty but he advances of necessity. One cannot do his duty without advancement. All are advanced who do their duty. It is deplorable that so many are so short-sighted and unwise as to not face life and substitute instead all kinds of makeshifts. A makeshift is the greatest cheat in the world.

NATURAL RELIGION.

PROF. WM. N. HOLMES.

In considering this subject the thought presented itself: Can we be absolutely certain in regard to this subject? Is it possible for us to be positive in making an assertion? Can we say such and such is unchangeable truth? Can we rely upon our own convictions? The answer inevitably must be yes, otherwise we could make no progress. So long as we are undecided about any matter we cannot go ahead positively. It is absolutely necessary that we have firm convictions; but these convictions must be based on something more solid than simply our feelings. We must have a knowledge of ourselves elementally, and be able to honestly and clearly see our strength and weakness; we must know which of our faculties are liable to fool us and be conscious of when they are trying to do so; then we can positively rely upon our ideas. To know that what we know is true we must study the natural, we must observe Nature minutely and conscientiously, not with a pre-conceived idea, but free of all prejudice. You certainly can be positive of knowing a natural fact after having observed it hundreds of times. You cannot help but know that the faculty of Casualty, for instance, uses a certain part of the brain situated in the frontal lobes, after you have seen the shape of the skull rounded out or flat in that particular location, according to the strength or weakness of the individual's reasoning power. It is not necessary to BELIEVE this or any other natural fact; we can SEE and KNOW. Having gathered enough facts we can analyse and classify with Comparison, and then logically synthesize with Causality. If all this is done thoroughly and conscientiously I see no reason why we should not be firm in our convictions in this direction. The foregoing will illustrate my method of handling the subject under discussion, Natural Religion.

A Natural Religion must be a true one, because Nature is nothing but the truth. All truth is one, and Nature manifests it in every way. We must first get facts by observation, and the only part of Nature that we can look to for information is human nature, this being the only part of Nature that is interested in Religion. The first question to present itself is, "Why are people interested in religion?" the second, "Why do they differ in their religious views to such a great extent?" Having covered the answers to these questions we have but to combine a few of the facts touched upon to build a foundation for a Natural Religion.

First I will try to get at the facts that will explain why people are interested in religion. We know it to be a fact that mental faculties exist, that they use certain brain organs as means of manifestation, that each faculty has its specific function, and that the power of the faculty can be determined by the size of its brain organ. By this means we can know which are the religious faculties and can tell in every normal case in which direction a person's religious views and beliefs tend. We must, then, study human nature in a fundamental sense to get at natural religion definitely.

The only faculty of the human mind which wants to worship is Veneration; its function is to venerate; it is the reverential feeling. When it is very large it will prostrate itself to the ground in worship; it is the faculty that kneels. When it is small the feeling of reverence is not present, and

it will not even bow the head in worship. Without this faculty worship would never have been thought of. Through this faculty the human race always has and always will worship, so this is one of the natural religious faculties.

The faculty of Spirituality is the faith faculty; its function is to sense the spiritual; it has faith in the unseen and undiscovered; it relates us to the spiritual world. This faculty with Veneration worships a Spirit God. This is the center of faith. Swedenborg had this faculty very large, and through it he had his inspirations. This is the faculty that inspired the prophets of the old testament, as well as all the great poets, musicians and inventors.

When I said in my introductory remarks that it is not necessary to BELIEVE any Natural fact, that we could SEE and KNOW, I did not mean that all facts can be seen, that we must see before we can believe, but I do mean that we must have some fact noticeable in Nature upon which we can base our beliefs. We have the faculty of Spirituality, which indicates that there is something finer than this material world, and only when this faculty is large can we sense these spiritual facts. Individually I have never sensed anything spiritual, my faculty not being large enough, but I know I am shut off from that side of life only until I can cultivate it sufficiently. We must always remember, however, that this faculty must act in accord with reason, and never against it. If Causality becomes subservient to it we are in danger of insanity.

There are two moral faculties that belong to religion and they are Conscientiousness and Benevolence. Conscientiousness is the faculty that likes right and truth; it is the center of honesty and justice; it wants the absolute truth. This faculty with Veneration worships a just God. Benevolence is, as its name implies, the kindly feeling. It is the center of love and charity. Without it there would exist no love for our neighbors, or for anybody outside of our family or relatives. This faculty with Veneration worships and loves a forgiving and benevolent God.

Now we have the faculties of reverence, faith, charity and justice, which, with the addition of Hope, the cheerful faculty, covers the faculties of religion. If we believe in a God (which we all do in different names), and have faith in the Universe being perfect; that everything is arranged on a benevolent, just and logical plan; if we practice charity and are just to everybody, ourselves not excepted; if we meet all adversity as cheerfully as possible, I think we have mastered the principles of religious life.

So long as we have these five religious faculties in the mental constitution the human race will be interested in religion, and the ministers need not fear that religion is on the wane; sectarian religion may be dying out, but Natural Religion will take its place and hold it.

As to the second point, Why do they differ in their religious views to such a great extent, again we must look to the faculties of the mind to discover the reason. I have shown that people are interested in religion because they have one or more of the five religious faculties in the lead. Now if one of these should be stronger than the others it will mean that that person's religious views will be of that specific character. If Benevolence is in the lead he will believe in merciful, charitable and kind religions; the sermon on the mount will suit his feelings exactly. With this faculty in the lead one cannot be a strict sectarian.

If Veneration is in the lead, one is liable to hold on to the religion one is brought up in; then the religion of our fathers is the only one. The Chinese are the best example of this faculty predominant.

If Spirituality is in the lead, spiritual life and immortality must be a part of their religion, and according to their training they will believe in witches, angels, devils, ghosts, etc.

With Conscientiousness in the lead, whatever religion

they may have been reared to believe in will be their idea of the right religion, and every other is wrong and should be punished. Their religion being the right one, everyone believing it must be rewarded, and all others receive their due as heretics.

Of course the other faculties, outside of the religious and moral, will have their say in this matter. When Sublimity and Ideality are large, the services will be made of impressive grandeur and beauty. When the social faculties are large, the most social church will be their favorite. With Acquisitiveness large, the most wealthy churches will have their support. With Tune large, the best choirs will draw them to that church. We can go on thus and show everyone's motive for going to a certain church.

Before giving my views of the principles which should underlie Natural Religion I wish to mention a few things which should be eliminated from most religions. The basis of the majority of them is fear, which we know originates in Cautiousness. We also know that this faculty, used as it is, ignorantly and uncontrolled, is causing untold misery, sickness and death. Fear is unhealthy and detrimental to our best development. Whenever we fear we retrograde, or at least do not advance. With the right kind of knowledge we have nothing to fear—no God, devil, death, hell or anything else. Let us strike the word fear from our thoughts, for it certainly cannot have a place in Natural Religion. The faculty of Cautiousness is for the purpose of saving us from recklessness, to make us careful in all our thoughts and actions, and not to imagine dangers and exaggerate them.

Another belief that should be eliminated is the thought that we are helpless so far as our welfare, here or hereafter, is concerned, that we are unable to do anything for ourselves, that we must depend upon God's mercy. This is absolutely wrong when looked at from the point of view reached through a study of human nature, faculty by faculty. True, we are dependent on our parents for our birth and our nature as inherited; we are dependent on air for breath, on food and light for strength; but we have the power to change our nature, if weak, into strong characters; we have the power to become athletes, if born with weak bodies; we have the power to breathe and eat; we have the power to use our mind as we will. The only way we are fated and chained is that we must work for development in any and every direction in accordance with the unbendable laws of Nature or God, and a pleasing chain it is because it is in line with our greatest pleasure, the gathering of knowledge. We have the faculty of Self-esteem, which in itself is an order from Nature that we should be self-reliant; we have the faculty of Firmness, which shows that we should be persistent; we have the faculty of Causality, giving us a conception of the cause and effect relations between things, which Nature gave us to reason with. The fact that these faculties are a part of our mind ought to be enough to satisfy any reasonable person that we have the right, the will and the power to work at our improvement, that if we use the faculties that in the very nature of their function show that they should control the others, we are preparing ourselves to live a fuller and better life, which is real religion.

My idea of Natural Religion is one based on a knowledge of the human faculties and their relation to all Nature. We must have a knowledge of our own nature to know our weaknesses and to specifically cultivate the faculties that will overcome them. To live the highest kind of life possible we must have the faculties of Causality, Human Nature, Benevolence, Spirituality, Hope, Firmness, Self-esteem, Conscientiousness, Friendship, Parental Love, Mirthfulness and Combativeness in the lead. Then we can use all the faculties rationally, healthfully, happily and successfully. There will never be a universal religion, the difference between the highest and the lowest development will be too great to allow the lowest to understand the religion of the highest, but

every class of religion should be one of development, of progress, of evolution. Those of poor mentality should be taught to use their mental powers to the limit of their ability; if this is done they will cultivate and hence increase the power of their faculties; by thus increasing in strength of mind, higher and higher ideals can be taught them, until they are able to grasp the highest, if not here, at least in the next life. I care not what beliefs anyone has, so long as they do not retard his progress, and if they help him to adjust himself more and more with Nature, that is his best religion. But if they weaken body or mind, or bar development, they are wrong. That is the best religion for any individual which will improve him physically, mentally, morally and spiritually.

AMBITION.

BY PROF. JNO. P. GIBBS.

Ambition is a desire that is resident in the faculty of Approbativeness. It is a desire that is entirely selfish, when unmodified by some of the higher faculties, such as the moral, intellectual, etc.

In all ages it has been the ambition of the people to rise to higher power, either physically, intellectually or spiritually.

Man's ambitions have, and always will, conform to the development of his brain structure, which will indicate itself externally upon the skull.

The son is ambitious to show his parents that he has absorbed all of their teachings, and is intent on extending his knowledge—no matter on what line it may be, so long as there is visible advancement. It may be the ambition of the thief or that of the musician.

The ambition of the thief is just as real to him as the ambition of the greatest musician. The musician of the present is but the crystallization of the ambitions of an indefinite number of musicians who were consumed by an ambition to excel their masters and predecessors.

It was the ambitions of the Egyptian kings that led them to infuse a soul into themselves, while the populace were to them mere cannibals. It was the ambition of the Israelites that made them the chosen people of God.

Both the above conditions of ambition were swayed by the selfish and religious faculties. Without these such a condition could not and would not be. It is through the religious, selfish and ambitious united with the perceptive faculties, that we have to-day a personal God; a God to suit each and every individual.

When man gets under the higher intellectual and moral faculties he will then have a more extended conception of God, and take in all nature in justice to himself.

It was the ambitious, united with the persistent, self-reliant and executive faculties, that made the Romans what they were when in the zenith of their power. When on the decline another set of faculties was united with the ambitious group, which was the low animal and sensual faculties—Alimentiveness and Amativeness, without a vestige of Conscientiousness.

It is the commercial, gustatory and tenacious faculties of the ambitious Englishman, that has led him to extend his trade relations into every known clime.

When ambition is guided in the right direction it is a very desirable sentiment to possess.

To desire to excel in art, literature, science—to be a notable in the community; to desire, to strive to do something that would endear him in the memories of his people; to leave an invention, trivial though it may be—in this, the scientific and inventive age—would be a commendable ambition.

Continued on page 159.

CONCERNING A FUNDAMENTAL SYSTEM OF CHARACTER READING.

Human Nature is a reality. Heretofore it has been treated by nearly all in a vague, superficial, general manner. This is the only way anything can be treated until the fundamental elements of its composition are learned. The elements of human nature have been learned. There are forty-two of them. They constitute the chemistry of human nature. There cannot be any scientific analysis of character without a thorough knowledge of this fundamental chemistry. These forty-two elements constitute all of the *essential* parts of human nature that have been manifested up to this time. They embody the social, selfish, ambitious, esthetic, intellectual, ethical, religious and spiritual sides of human nature. These are all of the essential divisions of human nature. All will admit that human nature is social. None will deny that it is selfish. All fully understand that it is ambitious. These general divisions of human nature are universally accepted to be facts.

Faculties are mental or psychical in their nature. They contain inherently all of the power that builds. They are positively formative in their nature. They can manifest themselves only by means of special brain centers called organs. They are distinctly localized in the brain. Being psychical in their nature they must have physical or material organs by which to express themselves. They are therefore brain builders. They build the brain, strictly speaking. They do not design a brain, because there is no design in it. They simply form it in a certain sense as a consequence.

In other words, these elements of human nature are inherited in very different degrees of strength. Here is one of the most important facts to be distinctly born in mind. A faculty that is naturally weak cannot build a positive brain organ. Weak faculties build correspondingly weak brain organs. Therefore just as much as the forty-two faculties that constitute human nature vary in strength will there be variation in the development of the brain. Uneven development of the faculties will invariably and inevitably result in uneven development in an absolutely corresponding sense of the brain.

This is the reason that we have distinct head shapes. The unequal size of the faculties results in a correspondingly unequal size of the brain organs of the faculties. If a certain division of faculties is weak the particular lobe of brain that this division uses will be correspondingly weak. This will cause necessarily an unsymmetrical formation of brain. As is the brain so will be the skull covering it. The skull is only the protector of the brain. When natural, it is in no sense a cause of brain formation. It is formed around the brain and its shape is determined by the brain and the brain in shape being determined by the unequal development of the faculties, it follows necessarily that the skull is directly and indirectly determined in shape by the unequal development of the faculties. The size of the brain organs will determine the size of the head. There is no other reason in a natural case for a head's being large. It is a matter in the first place of the size of the organs of the faculties. In the second place, it is a matter of the predominating faculties. The reason that this is so is that a predominance of certain faculties results in a certain temperamental, anatomical and general physical development. This necessarily results in a certain thickness of the skull. The skull in form is determined by the brain organs. The thickness of the skull is determined by a predominance of certain faculties. If a certain set of faculties is predominant the skull will invariably be thin. If another set is predominant the skull will just as certainly be thick.

HE STOOD THE TEST.

A good story of Dr. Gall, the discoverer of phrenology, is told in connection with a biography of Frederic William III. of Germany. The king delighted in preparing strange surprises for his guests. At a certain fete at Potsdam he observed among the magnificently dressed courtiers a man plainly clad, and without any mark of rank. He asked the marshal of the palace who the stranger was.

"That, sire," replied the marshal, "is the celebrated Dr. Gall, who can tell a man's characteristics by his physical appearance."

"Gall!" cried the king. "Ah, I am going to discover whether what they say of him is not exaggerated. Go to him and say that I wish him to dine with me to-morrow."

At six o'clock the next day there was a banquet at the royal palace, at which a dozen guests were assembled. All wore decorations of distinction, and were handsomely dressed, with the exception of the famous doctor, whose simple raiment looked quite dull between the official uniforms on each side of him. When dinner was ended, the king turned to Dr. Gall and said:

"Now, doctor, I beg that you will tell us the characteristics of these gentlemen as they are indicated by their exterior physique."

Dr. Gall rose instantly, for the request of a king is an order, and began to shake his head slowly as he surveyed his neighbor, who was apparently a general. He paused as if embarrassed.

"Speak freely," said the king.

"His excellency is fond of hunting and fighting. He ought to care most for the pleasures of a battlefield. He loves blood!"

The king smiled and motioned for the doctor to examine the man who had sat on his right. This time the doctor looked still more disconcerted. "This gentleman," he said, with embarrassment, "ought to excel in gymnastic exercises; he ought to be a great runner, and remarkably adroit with his hands."

"That is enough, my dear doctor," interrupted the king. "I know now that what is said of your powers is true. Monsieur, the general, your neighbor, is an assassin, who is condemned to prison, and your adroit gentleman is the most notorious thief in all Prussia."

As the king uttered the last words he struck three times upon the table. Three guards entered at the signal.

"Conduct these prisoners back to their cells," ordered the king; then, turning to the stupefied Doctor, he said:

"This was a proof. You have dined side by side with the greatest bandits in my kingdom. Examine your pockets." Dr. Gall obeyed. His handkerchief, purse and tobacco-box were gone!

The next day these articles were recovered and returned to him, and, as a memento of this singular occasion, the king sent with the stolen effects a tobacco-box of gold set with diamonds.--*Selected.*

EXTRACT FROM THE "STRUGGLE FOR IMMORTALITY."

BY ELIZABETH STUART PHELPS (WARD.)

"The struggle for eternal life is no light matter, like ladies' calisthenics, which exercise only muscles. The athletics of the soul are visible; they are impartial; they are not ornamental and fanciful. Development is demanded for use, not for exhibit. Tissue and sinew and blood and bone respond; now this, now the other; urgency on one, relief of the other; pressure here, repose there; strain to-day, rest to-morrow; this faculty aroused, the other lulled; this feat to be performed, that danger scorned; a boy's medal won to-day and a man's life saved next year; thus the soul, in the

hands of the Silent Trainer, grows in frame and fiber. Will we play battle-door and shuttle-cock for our prizes, or close and wrestle for them?

We have spoken of the evolution of a higher than the physical, from the physical science which holds so disproportionate, but none the less useful, an influence over the thought of the instructed world to-day. "We are spirits," said one of the coolest of scientific men, a century ago. "We are spirits. That bodies should be lent to us while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow-creatures, is a kind and benevolent act of God." The practical Franklin showed his keen good sense in this matter-of-fact way of expressing a truth which is too often approached upon the mystical and most difficult side. We are, indeed, spirits; and we may, without hesitation, dispute so much as this with him who begins by saying that we are matter. It cannot be denied that we have at least as good a right to start with the one assertion as he with the other. "I should never," says Elizabeth Peabody, "teach a child, 'You have a soul,' but, 'You have a body.'"

Let us then call the struggle for immortality an advanced form of the lower encounter. It is a struggle historic and dramatic, as it is involved and unconcluded. A man cannot fight this fight with a part of his nature. It takes the whole of him. A stout fist avails him little without sound thought. He cannot gain the day by his intellect, lest he lose it on the side of his heart. Neither does emotion win without reflection, and hysteria is a poor weapon to substitute for common sense. We find at once that we have approached herein a problem complex to the edge of mystery; for there enters into this struggle a strange law of spiritual selection, differing from that governing the conflicts in the lower phases of organization, as fineness differs from momentum, the telephone from a war-cry, or the Flower Character from the Inquisition.

The conditions of immortality wholly refuse to rest upon the piers which hold the conditions of conquest in the life of time. Brute force ceases now to keep its relative value in this larger contest. There is what may be called a brute force of the mind, of which this is equally and terribly true. Sheer intellect has no greater chance at everlasting life than sheer muscle. Immortality is not promised by their Creator to great man. Mere mind holds no passport to eternity. There is no limited express to Paradise for able people. Goethe, for being Goethe, is none the more likely to last forever. Frederica, so far as we can see, stands quite as good or a better chance.

The law of spiritual selection would be at once severe and delicate. The obscurest mother, transmitting a pure heart to her boys, never heard of protoplasm, and knowing no philosophy beyond her prayers, may enter into this higher contention with an equipment which the discoverer of the missing link might envy. It is quite conceivable that the soul of a felon might survive the soul of a prince or a priest. The tests of the world fail. Fine causes, and finer sequences, enter the list. Who are we that we should win? What is our standard of success? What the temper of our weapons? We buy and sell, we woo and wed, we gain us a friend or fame; and the stranger without our gates, or the servant under our feet, may be fighting for a soul's life where we are fooling with it, and may, therefore, be better worth life, and so the more likely to live. For law is but law, and spiritual law loses nothing of its grip for its gain in quality, and holds us none the less robustly because of a touch so velvet."

DEATH.

Death is not a break in life, but a link that binds the lower to the higher life, a sort of birth into the hereafter, a

door opening into another room.

"Death is not a divorce between the soul and the body, needing to be annulled by the soul's reunion with the body. Nature knows no such backward process. She is not so poor that she needs to pick up discarded clothes. 'They all shall wax old as doth a garment, and as a vesture shall they be changed; but thou remainest.' As the Infinite and Eternal Spirit is forever changing the living garment wrapt around his true Self—that garment which we call Nature—so the child of the Infinite and Eternal Spirit casts aside his outworn garment and needs not to reclothe himself with it. The belief in the resurrection of the physical body, as a necessity for the clothing of the spirit, is a pagan superstition that has lingered too long in Christianity. It is in no respect a Christian thought."

Death is not an unclothing of the soul, but a clothing again of the immortal spirit. The intelligence which grew our body can grow another in a higher form. Death destroys the physical body, but sets free the real, the "psychical" body.

"Death, then, is the true resurrection. No other resurrection is conceivable. The body that we dwell in on the earth decomposes, and its materials pass into other structures innumerable. There is no law of habeas corpus which can reclaim these bodies of ours after they have been appropriated by other bodies."

Sleep proves to be a figure of the fancy. The senses fall asleep and the body slumbers, but the mind never sleeps; it is always awake and active. So it is in death. The body sleeps, but the mind does not.

"He who dies awakens into consciousness—the same being as of old. He is conscious of his continued personal identity. He knows himself to be himself. The threads of the old existence are not cut at the touch of death. They spin on and on into the new being, weaving the old framework of memory and association and habit—of all that constitutes personal identity. Every touch of those beautiful stories of the after-life of Jesus reveals the continued identity of the Man of Nazareth. He was one and the same in the glorious form that he was upon earth."

"The dead are, therefore, recognizable by one another and by the living, if ever communication is established. This follows, inevitably, from the continuation of personal identity. The question of the recognition of our friends in heaven is not one that should ever be raised by a thoughtful man. Despite the changes that take place in our physical bodies, as they renew themselves, altogether every seven years, the personal identity continuing, we are recognizable, one by the other, through all disguises. Voice and look will betray the friend whom we have not seen for decades—however changed the form may be. As it is here, so is it there. 'Jesus said unto her, Mary! And she said, Rabboni (Master)!'"

We will not find the next world a strange land. There will be homes, affections, occupations, there as here, but of higher forms. Death makes no break in the continuity of character. We begin there just where we leave off here. The thoughtful man on earth will be the thoughtful man in heaven—the silly man here will be the silly man there. Death can make no change in the spiritual reality we call character, for death is a physical, not a spiritual, change.

There will be rewards and punishments in heaven as here. God does not reward or punish man; he rewards or punishes himself.

In regard to the judgment day he says:

"The judgment day is, therefore, not a page of history, but a drama of the soul. It is not a fact of prose; it is a symbol of the imagination. It is not a day to be fixed by any celestial chronology—it is every day, in every man's life. Each day you and I are judging ourselves—approving or condemning ourselves in the sight of God; and thus pre-

paring for ourselves the rewards of heaven or the punishment of a hell. But this there may be of a judgment day to come—the sudden awakening of a man's soul, in the blinding light of the unseen world, to realize what a fool he has made of himself, and really to know himself for the first time.

"Heaven and hell are not, however, located in space—they are located in mind. No latitude or longitude will determine for you the site of either heaven or hell. You will not find either by voyaging through the archipelagoes of space. Satan sighs, 'Me, miserable, which way shall I fly? Myself am hell.' An angel sings, 'Me, blessed, which way shall I fly? Myself am heaven.'

"Character itself—is it ever fixed and final on earth? Up to the last hour of life the good man may trip and fall. 'Come quickly, O Death,' sighed the great Marcus, on his imperial throne, 'lest I forget myself!' Even up to the last hour of life the bad man may reform. 'Lord remember me when thou comest into thy kingdom!' cries the dying thief. Saint and sinner may change places even in the shadow of death.

"Why, then, may it not be so hereafter? Certainly death itself, the mere physical process, can not fix character. There is no such spiritual fixative in a physical process. If Lucifer and his fellow-angels fell from heaven, other Lucifers may fall again. Sweet-souled Robert Burns had the prophetic gift when he thought that 'auld Neckie Ben' 'might tak' a thought and mend.' This is the infinite possibility which life holds within itself forever and ever; so that the saints in the innermost circles about the great white throne must forever put up the prayer, 'Lest we forget, lest we forget,' and the sinners in the deepest bowels of hell may wing their cries to God for the help that 'bringeth salvation.' It is the sheerest audacity of dogmatism that undertakes to deny the possibilities of change in character.—*Rev. R. Heber Newton in "Mind."*

IMAGINATION AND CONCENTRATION.

"Energy, system, perseverance," such was Napoleon's idea of a successful life.

But from his recipe he omitted *imagination*, which alone can map out the course which great success shall travel.

He possessed energy, system and perseverance, but it was the imagination which kept him dreaming in corners of the military school that ultimately made him Emperor.

He had the three great qualities that he admired, *plus* the essential imagination, and he had one other great thing, the greatest element of success in realizing imagination.

He possessed the power of *concentration*.

Of all mental qualities the quality of concentration is the most important to material success. If any one quality can be called essential to success, concentration is that quality undoubtedly.

You may be energetic, persistent, systematic. You may have imagination unlimited. But if your energies and system, your perseverance and your imagination are applied helter-skelter, you will never get anywhere.

Study the successful people of the world, at any age.

Joan of Arc and Richard Croker owe their success to *concentration*. When Joan wanted to save France, the King the Governor of Vaucouleurs recommended that she be taken home and whipped. But she kept at it, and kept at it, until that same Governor sent her to the King.

Richard Croker is unlike Joan of Arc in many ways. But, like her, he owes his success to *concentration*. Once his mind is fixed on a thing, it *stays* fixed. It is charming to watch his various assistants talking to him. After they have finished he solemnly gives his orders about the matter

in hand. He had not heard one word they said—all his forces are *always* concentrated on what he wants.

Ignatius Loyola or Marat, Henry George or Cato—take success wherever you find it and concentration is its father.

If you want to bore a hole through a plank, put your gimlet or auger at one spot, keep it there and keep turning. That is concentration.

Of course, it is easier to make a half dozen little holes an eighth of an inch deep in different parts of the plank. Concentration is hard work. It gets harder as the hole to be bored gets deeper. But only through concentration can a hole be bored.

Decide on what you want, money, passing fame or something worth while. Whatever your decision, concentrate on it and you can achieve reasonable success.

It ought to cheer you to know that concentration is a quality that can be cultivated and multiplied many times—despite Napoleon's statement that man never changed his temperament—*Chicago American*.

HOW WE GET RATTLED.

All things have specific beginnings. The mental state that is denominated "rattled," can come about only by the action of one or more of three faculties—Conscientiousness, Approbativeness and Cautiousness.

We get "rattled" from a sense of guilt when it is suddenly presented to us by means of Conscientiousness; this is not a frequent condition, however. We get "rattled" by fear when Cautiousness is suddenly excited. The majority, however, get rattled by an intense, overwhelming action of Approbativeness. This is the dominant faculty in the majority of cases of "rattles." It is that faculty that embarrases one principally. It is the most confusing faculty when excited that we have. To lose self-possession is to principally let this faculty dominate one. When the three together positively predominate one is very easily "rattled." He is easily excited and confused by means of Conscientiousness and Approbativeness if he simply imagines that another thinks he is guilty. Cautiousness is apt to aggravate the case. All can rest assured that these three faculties are the only ones that will "rattle" one. To regulate them properly is to possess or cultivate to a predominant degree the faculties of Causality, Human Nature, Firmness, Self-esteem and Combaticiveness.

MENTAL CHAOS.

A great many are in this condition. They are at sea without a rudder. Others are "on the fence." Everything is unsettled. No definite way can be seen. Naturally, in such cases certain faculties are defective. If one has by nature large faculties of Firmness, Self-esteem, Human Nature and Causality he will have an insight into himself and a firm, persistent, self-reliant, intelligent will. This will prevent him from getting into a state of mental chaos. Those who are defective in Human Nature, Firmness and Self-esteem, even with large faculties of Causality, Comparison, Ideality, Spirituality, Sublimity, Conscientiousness and Combaticiveness may be in a state of mental chaos. They may be so because the faculty of Human Nature is not strong enough to give them a definite insight into self. They may be so because the faculty of Firmness permits them to vacillate and to be driven hither and thither by all kinds of external influences. They may get still more into a chaotic mental state by defective Self-esteem. Those who are weak in these three faculties, however strong they may be in others, can be properly denominated as unsettled, unsubstantial, drifting and positively "at sea." If these three faculties, by being deficient, permit such a fearful condition, to get out of such a condition is to develop these faculties. This can be done and we advise all to do it who are drifting chaotically about in regard to the questions of life.



HUMAN FACULTY

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HAPHAZARD LIFE.

Why is human life so haphazard? Because the great majority are unacquainted with the elements of which they are composed. They neither know what these elements are nor how they mix nor how to mix them. They know in some kind of an indefinite way that they have these elements, but they neither know where they are nor how to properly combine them.

To direct one's self is to direct forty-two elemental powers. This in itself is a big undertaking. Without a knowledge of self or the elements of self one is certainly compelled to proceed haphazardly. He must necessarily experiment with himself in nearly all of his undertakings. He makes of life simply an experiment. He does not know how to guide himself. He does not know how to properly look ahead. He does not clearly understand consciousness in himself nor others.

Consciousness alone is a very important fact. The majority in some kind of a way follow their own consciousness. They do not know whether this consciousness is properly constituted or not. Consciousness varies just as much as human beings vary. It is not any more reliable than the make-up of one's mind, simply because it is the product of

one's faculties in action. It may be very faulty, but unless the individual understands the constituent elements of it he cannot tell that it is faulty. He uses it as a standard. He measures life with it. He measures all the questions of life with it. All to a greater or less degree use their own minds as standards, and they use this by means of their own consciousness, which is exactly in accord with their minds. Consciousness is simply one or more of the forty-two faculties in action during our wakeful states. The highest possible degree of consciousness in an imperfect mental make-up is necessarily very unreliable.

Consciousness may have in it dominant elements that should not be dominant. When we bear in mind that there are forty-two elements of human nature, and that any one of these may be dominant for awhile at least in consciousness, we can see that it is not necessarily reliable. The majority have faculties predominant that injure them. A dominant faculty of Approbativeness will make one self-conscious in a sensitive sense. This kind of consciousness cannot be cured without a development of certain faculties that in their nature may antidote it. A great many know nothing about the elements of consciousness of any kind. They have no more idea of what self-consciousness of a sensitive sort is composed of than they have of the composition of the moon. They do not know how to cure it.

Again, one may not have enough caution or prudence in his consciousness. If the faculty of Cautiousness is defective it will not enter into consciousness in the best mental state of it simply because we cannot make up consciousness of a prudent kind without putting in a large faculty of Cautiousness. Neither can we make up consciousness of a courageous kind without putting in a large faculty of Combativeness. We could not make up consciousness of a beautiful kind without putting in a strong faculty of Ideality. Consciousness, however, can be made up principally of certain faculties that will make it in its very nature cheerful, courageous, invigorating, stable, positive, clear, discriminative, decisive, cool. In short, consciousness can be made up in such a way that it will be very happy, healthy and progressive. In other words, it will advance one. If one understands his own faculties he can so combine them that advancement and higher culture are inevitable. He can so clearly, consciously combine his faculties that progress is unavoidable. He can make every step of life tell. He can lift himself upward. It is simply a question of understanding and getting under the proper faculties. *The mind is so many-sided that the only way to engineer it properly is to understand it and then intentionally combine those faculties that will give the highest degree of courage, self-reliance and cheerfulness.*

WHO SHOULD JUDGE.

"Tell me, gray-haired sexton," I said,
"Where in this field are the wicked folks laid?
I have wandered the quiet old graveyard thro',
And studied the epitaphs old and new,
Put on monument, obelisk, pillar or stone,
I read no evil that men have done."

The old sexton stood by a grave newly made,
With his chin on his hand, his hand on a spade;
I knew by the gleam of his eloquent eye
That his heart was instructing his lips to reply.

"Who is the Judge when the soul takes its flight?
Who is the judge 'twixt the wrong and the right?
Which of us mortals shall dare to say
That our neighbor was wicked, who died to-day?"

TEMPERAMENT.

A LESSON GIVEN THE SCHOOL OF HUMAN NATURE TUESDAY
EVENING, AUG. 28.

Probably no word in the English language is so haphazardly used as the word "Temperament."

Vagueness of the most extreme kind prevails concerning temperament, and will prevail till all have a fundamental knowledge of the *constitution* of the *mind*—of the human mind.

The greatest lesson for all to learn in psychology is the lesson of the constitution of the mind. No definite start can be made in the study of man *physically* or *mentally* till this constitution is clearly understood.

I have had under consideration the organization of a society to be called the "Definite Society," to distinguish its members from the indefinites. Indefinite thought and practice is yet well-nigh universal. Why? Chiefly from lack of a fundamental knowledge of the constitution of the mind.

Mind is made up of individual, fundamental elements. All powers of the mind are *inherent* in these elements. Any particular power is made up of particular mental elements.

Vital power is inherent in faculty. Definitely and fundamentally it is inherent in three specific faculties.

It is never found in a greater degree of strength than the strength of these three faculties in a given person. To understand vitality in any *clear, fundamental, psychological* and *constitutional* sense is to understand very clearly the nature of these three faculties.

Vitality has, therefore, a three-fold source. To possess a vital temperament without these three faculties of the mind is an absolute impossibility.

The vital temperament, then, has a *mental* origin—an origin in fundamental faculties. Bear in mind, now, that it not only has a mental origin in some general mental or metaphysical sense, *but a specific faculty origin*. Those who do not understand the fundamental elements of which mind is composed, although they may belong to the various schools of psychology, cannot definitely understand the *mental* sources of vitality.

Perhaps few have thought about the fact that the *very soul itself* has a *vital side to it*. It has, and by means of this vital side it is connected with the body. The connecting link between soul and body is made up of these three vital faculties.

They are *not* physical faculties. They are *mental* faculties with *vital functions*. I use the word mental simply as the adjective of the noun mind. Mind is the aggregate or sum total of forty-two elements in some way joined together and constituting the entire mental or spiritual being.

Some of the elementary faculties that constitute a human being are intellectual in their *nature*, some are moral, others are social, and still others vital.

There are natural motive or motor faculties. There are three of these also. No motivity without them. To have a motive temperament without the motive faculties is just as easy as to have sunshine without a sun. No one could have a motive temperament, either *physically* or *mentally*, without the *motive* faculties.

To get at temperament, then, is to get at the *elements* of mind. A temperament is *first* a mental condition and *second* a physical one. To have any kind of a *specific physical organism* is to first have a *specific mental organism*. Formative power is inherent in the *elements* of the mind.

These are inherited in very different degrees of strength by nearly all. This fact in itself constitutes a *mental* condition.

For instance, if one inherited the three vital faculties in a stronger degree than the motive and intellectual faculties, he would have a mind that was predominantly vital, which

would proceed to build the vital system of the body to a corresponding degree stronger than the muscular or nervous systems.

To understand temperament, then, is to understand the *constitution* of the mind. To certainly tell the temperament of anyone is to as certainly tell whether the mental temperament faculties, the motive temperament faculties, or the vital temperament faculties are predominant in the man, woman or child.

Anyone who simply relies upon even the closest observation of the formation of the body alone will unavoidably make some dangerous mistakes.

All probably understand that I am considering the latest and most practical division of temperaments, to wit: the vital, mental and motive. It is the most specific, fundamental and practical classification. The older division of four—nervous, sanguine, bilious and lymphatic—is principally *pathological* in its nature, and therefore *not fundamentally natural*. If any division can be made that is natural and *fundamentally psychological*, it is the division of three. These have heretofore been called mental, motive and vital. Two of these names might be improved by using the words intellectual and motor. A mental temperament is intellectual and a motive is motor. "Vital," "Motor" and "Intellectual" would make the subject much clearer and more practical.

From a very thorough knowledge of the constitution of the mind, I am able to say that this is the only natural and specific division that can be made. In other words, there are three very distinct divisions of mind that are fundamental and constitute a natural basis for these. Again, there are three very *distinct systems of the body* that correspond with these three mind divisions, to-wit: the nutritive, locomotor and nervous systems. These three systems together constitute the body. All who know anything at all about physiology and anatomy know this. Very few are aware of the fact, however, that the *origin* of each of these three systems is in *specific* faculties of the mind.

These systems do not grow up like "Topsy" said she grew. They are results. They are produced. They are produced by specific faculties or divisions of mind. I will give \$100 to any party who will bring to me a strong motive temperament with weak faculties of Destructiveness, Combativeness and Firmness; or I will pay any party \$100 who will bring me a strong vital temperament with weak faculties of Alimentiveness, Amativeness and Vitativeness.

There is only one way to have either a predominant intellectual, motive or vital temperament and that is to have predominant intellectual, motive or vital faculties.

The three principal mental temperament faculties are Causality, Ideality and Spirituality.

The three principal motive temperament faculties are Destructiveness, Combativeness and Firmness.

The three principal vital temperament faculties are Alimentiveness, Amativeness and Vitativeness.

Try to think of a motive temperament and motive body with very weak faculties of Destructiveness, Combativeness and Firmness. What would move it? Why, if these three faculties were paralyzed in some way in all the students of this School here to-night without injuring any of the remaining 39 faculties and their brain organs, with all the muscular faculties and their brain organs, with all the muscular and vital power you have you could not even rise from your chairs.

To perform any specific mental or physical act, specific faculties are absolutely necessary. To make either a mental or muscular will effort is to use the three motive faculties to a certain degree. No action of that kind could take place without an action of Firmness at least. Mental actions are performed with faculties. Specific mental actions are always and necessarily performed with *specific* faculties.

When these nine faculties are equally developed we have what is called a balanced temperament and body. Some are so fortunate or unfortunate as to be equally developed temperamentally.

So far as general ability and physical harmony and health are concerned this is decidedly in one's favor. Such temperaments, however, are often so equally developed that they do not make any special effort. Nearly all of the special work of the world of a progressive, advanced kind, has been made by *special* temperaments. A strong distinct temperament gives sufficient tendency to one side to give special concentration upon it.

For instance, if Herbert Spencer had been a well-balanced man temperamentally he would not have accomplished what he has. If Darwin had been a well-balanced temperamentally he would not have been Darwin. Special talent must have something of a *special temperamental* foundation.

A great deal has been written in regard to what is sometimes called organic quality. Texture of the body is an important fact. The only way to clearly understand it, however, is to get at it via faculty. One can get at it by means of the faculties that constitute principally each temperament and therefore explain quality of both brain and body definitely and fundamentally. It is very evident when one has a knowledge of these nine faculties that no one could have a highly vitalized brain and body without a strong degree of the vital temperament. Neither could one have a dense, compact brain and body without a strong degree of the motive temperament. This is a positive impossibility. To make the necessary volitional or will efforts in either a mental or physical way to make the brain and body dense is to use the motive temperament; in other words, it is to use the three faculties of Firmness, Destructiveness and Combativeness. No will effort, as I have said heretofore, can be made without these. Hence, no human body could be condensed and made tough and wiry without a strong degree of these three faculties. Positive executive will is the foundation of dense texture of brain and body.

On the same principal one might have very strong motive and vital temperaments or faculties that make these and have both a dense and a rather rounded fleshy body. This is possible on account of the two being about equal. Then there will be a great degree of physical strength. Physical strength in the highest and greatest degree is the product of the motive and vital temperaments.

There is another quality of brain that must be considered and which does not come from either these two temperaments or the faculties that constitute them. This is fineness. Fineness of hair, skin, flesh, bone and nerve has its origin in the special intellectual faculties; in other words, it is the product of the mental temperament. The result of these faculties being predominant is to refine one. They continually make the brain and body fine. The only way to become fine in organization, strictly speaking, is by way of the higher uses of Causality, Ideality and Spirituality.

Hence, to get at the texture of a human body is to get at the *dominant* faculties of the mental constitution that build this body. There is no other way. At the same time, to understand individual anatomy is to understand temperament, because temperament decides the distinct, individual anatomy of men, women and children.

The motive temperament anatomy is as distinctly different from the vital temperament anatomy as the two temperaments are different. Anatomical structure is decided in its distinct nature by temperament and temperament is decided by dominant faculty.

To those who have given the subject special thought, I might add right here that morphology is based upon the constitution of the mind; in other words, morphology is determined by the peculiar structure of the individual mind. If the motor faculties of anyone's mind predominate, there will

be a distinct physical morphology. This is as absolutely true as cause and effect anywhere.

Anatomy in its individual kind, then, if not in its absolute nature, is the direct product of individual faculties predominating in the mental constitution of one. Even the specific physiology of one is determined by the dominant faculties of one's constitution. This being a fact temperamentally, it is first a fact mentally. The physiology of the motive temperament in general is the same as the physiology of the vital temperament but the *relative* strength of the functions of the organs of one's body is determined by temperament—is determined by the dominant faculties. For instance, a man with the motive faculties dominant will never have the degree of abdominal development of the vital system that is found in the vital temperament itself. In fact, he never will have the strength in a digestive sense that the vital temperament will have. Neither will he have the formation of body, because of the dominance of certain faculties. One's peculiar physiology, anatomy temperament, quality, diathesis, susceptibility, tendency to disease, idiosyncrasy, mental aptitude and tendency is determined *specifically* and *fundamentally* by temperament.

The mental temperament is the most susceptible.

The vital is the most emotional.

The motive is the most antagonistic and stubborn.

The mental is the most subject to all phases of psychological influences.

The vital temperament is the temperament of *physical* excesses, if I may use the term.

The motive temperament is the temperament that is most most liable to sprains and strains, on account of the extreme force and will in it.

Another fact that results from temperament and that is in itself of considerable value is the one of bone development. Only one temperament can have large bones. This is the motive. It matters not what climate one may be in if he has the motive faculties predominant he will have relatively large bones. Again, a child might grow up in the blue grass region of Kentucky, in the limestone district, and have small bones if that child inherited the intellectual faculties to a very dominant degree and was permitted to grow up as it started out. Neither the mental nor the vital temperament has large bones, because neither is motor in its nature. This very fact determines the thickness of the bones of the skull. The shape of the head will in a normal case indicate the temperament. If one knows the temperament of a man, woman or child he can determine quite accurately the thickness of the skull. For instance, no mental temperament can have a thick skull. Neither will a vital temperament have a very thick skull. Only a motive can have one. I can positively determine by the shape of the head alone about the thickness of the skull. If the frontal lobes of the brain predominate decidedly the skull bones will be thin in every normal case. It requires a rather broad head from ear to ear to possess very thick bones.

Hereafter we should make no distinctions in sex *temperamentally* because it is simply a question of the predominance of fundamental faculties.

In considering the human body in any way whatever one should simply consider the *causes* of bodily formation first. In this way only can one understand temperament, quality in all of its phases, individual anatomy, specific individual physiology, and natural diathesis.

Continued on page 160.

THE FACTORS OF LIFE.

The factors of human life are the forty-two natural elements of which human nature is composed. These are not only the factors but might be termed the actors, also. This makes each one a factor. Each one is an individual actor. This is the lesson for the world to learn. It is the greatest

lesson, because until it is learned no work of a definite kind can be performed in regard to human education, training and development. Each individual factor tries to do as it pleases. It simply tries to act. It does act as vigorously as it can considering its inherent strength and environment. Some of the factors may be relatively so strong that they act almost spontaneously. Yes, spontaneity is a fact. There is such a thing as spontaneous mental action. Faculties may be so strong that they burst into action by virtue of their inherent strength. The factors of life, then, are the most important things to consider. They are elementary, unchangeable and racial. They are continually bursting into individual action as nearly as possible. This is what is called impulsive, haphazard, disconnected life. Faculties that act of their own accord do not act in unison. They do not act harmoniously. These forty-two factors are like forty-two actors on the stage, each one trying to play his own piece without any agreement or common purpose; hence there is no concerted action. There is no harmony. All kinds of discord are produced. Human life in a state of discord, then, is simply one in which the forty-two factors of which this life is constituted are in an instinctive state of action without any leadership. The highest leaders of these forty-two factors are some of them that have in their inherent nature self-directing, self-regulating and self-elevating power. Some of these are Causality, Comparison, Human Nature, Benevolence, Spirituality, Conscientiousness, Self-esteem and Firmness.

OPTIMISM VS. PESSIMISM.

Webster tells us that optimism is the belief that everything in nature is ordered for the best. It is the philosophy which bids us to look always on the hopeful and bright side of events.

I believe the BEST and most highly developed beings belong among the optimists.

There is not, to my knowledge, any deep-seated animosity toward optimism. Why should there be?

There are selfish and inactive people who justify their indifference to the needs of humanity by claiming to be optimists, and declaring that God will work everything out for the best without their interference.

But it is not interference with God's plans to try and make the world a better and kinder place for people to live in.

This is what God wants us to do without doubt, while we keep our belief that everything is working toward good, and only add our assistance because it is a pleasure to be a helpful part of His great mechanism.

I most certainly believe that the optimist is much happier and obtains more success in everything he undertakes than the man who looks upon the dark and gloomy side of things.

The optimist is like the swimmer going with the tide, the pessimist battling his way against it.

The optimist does whatever he believes will aid the progress of humanity to a higher plane. When his efforts fail, he believes the progress will nevertheless continue.

The pessimist adds to the gloom of the world by his mental attitude, however he labors to bring brightness.

The pessimist belongs to God's misfit counter.

In its giving and its getting,
In its smiling and its fretting,
In its peaceful years of toiling,
And its awful days of war,
Ever on the world is moving,
And all human life is proving
It is reaching toward the purpose
That the great God meant it for.

Through its laughing and its weeping,
Through its living and its keeping,
Through its follies and its labors,
Weaving in and out of sight,
To the end from the beginning,
Through all virtue and all sinning,
Reeled from God's great spool of Progress,
Runs the golden thread of light.

All the darkness and the errors,
All the sorrows and the terrors,
Time has painted in the background
On the canvas of the world.
And the beauty of life's story
He will do in tones of glory,
When these final blots of shadows
From his brushes have been hurled.

—Ella Wheeler Wilcox, in *Chicago American*.

THE CONSTITUTION OF HUMAN NATURE.

In some kind of a sense, all regard human nature as constituted. The diversity manifested forces this upon all who observe and think at all.

Again, one's own life is conscious proof of it. The variety of feelings that manifest themselves in a single individual suggests to him in some kind of a way and with some degree of definiteness that he is composed of different attributes.

Again, the variety of talent and the difference in degree of talent that a single individual possesses, convinces him with some degree of certainty and clearness that he is made up of more than one faculty. It is very common to speak of one's "faculties." It is common to speak of one's "affections," "passions," "emotions," "aspirations." It is very common to speak of the "higher" and "lower natures" of man. It is common to speak of "tendencies." You also know that it is very common to speak of "motives."

All of this means, if it means anything, that the common conscious experience of mankind makes them aware to some degree of the existence of more than a single faculty, feeling or element of human nature.

Up to the time of Francis Joseph Gall, however, nothing was known certainly in regard to the natural, genetic elements of which human nature is constituted. Empiricism was universal. Dr. Gall may properly be called the greatest discoverer of the race. He discovered and localized in the brain twenty-nine fundamental elements. Since that time thirteen others have been discovered and localized. Now forty-two of the fundamental, genetic elements of human nature are known, with their localization. These embody essentially all of human nature that is manifested to-day. Other fundamental elements may be discovered.

The constitution of human nature, then, is fundamentally made up of these natural, genetic elements. They are common to all races.

All that is not in harmony with this natural constitution must be *unconstitutional* to the degree that it is inharmonious; therefore, all natural educational systems and all definite educational work of whatever kind must necessarily be based upon this constitution. This is self-evidently necessary.

This constitution embodies all that is selfish, intellectual, social and ethical in human. To deal with any human being physically, mentally and ethically, is to deal with these elements. The guidance and regulation of these elements is the proper office of society and of the individual. To fit all for life is the object of education.

To fit any child for life is to understand, in the first place the *constitution of human nature in general* and then the *special constitution of the child*. There can be no other re-

liable, definite, scientific course that can be pursued. It is the most absolute impossibility to deal with the questions of life specifically without a knowledge both of the constitution of human nature and just how this constitution is developed in a given child. All efforts by the most learned men and women must be in their very nature *haphazard* without this knowledge. It matters not how learned one may be and how naturally great, he cannot educate definitely, safely nor certainly without both a knowledge of the elements of human nature and a knowledge of just how strong and how weak these are in a given child. This can be put in the most absolute language. Nothing can be affirmed more absolutely than this. It is a most overwhelmingly self-evident truth.

Therefore, the most needful knowledge is a knowledge of the constitution of human nature and of given individuals. To train and teach and prepare for life without this knowledge is *inevitably* and *unavoidably empirical* and *dangerous*. Not only must a knowledge of the constitution of human nature be obtained but the *best proportion* and *combination* of the elements of human nature must be definitely ascertained before one has *any standard* in *any definite sense*.

To build a human soul without understanding the constituents of the soul must be almost wholly experimental. To build a human soul that will stand all of the tests of life is necessarily to build up to a prominent degree *certain fundamental elements*. No human soul is safe from retrogression, depravity, and failure that is not built up in certain elements to a predominant degree; in other words, a soul is constituted of many elements. Some of these elements constitute the innermost framework of the soul. This framework is an absolute necessity. It is only made up of certain elements. No substitutions can be made. Elements cannot be exchanged. One element cannot stand for another.

To build up a human soul, then, certainly, intelligently, specifically and substantially is to build the framework sufficiently strong to stand any test. This framework is the foundation of self-control. Without it there could not be any self-control.

COWARDICE.

Cowardice has two centers—Cautiousness and Approbativeness. The latter is more universal than the former. There is more approbative cowardice than any other kind. This is the kind that we find where one is afraid to follow what he knows to be right and to face all the questions of life as he understands them, regardless of public criticism or commendation. Very few have sufficient courage to speak candidly about all that they distinctly believe or favor. This is the faculty that makes "the majority" of "policy" people. They are positively afraid of Mrs. Grundy. They are also positively afraid of public ridicule. They are red-tape people. They are never progressive. They are always inclined to follow. They are policy people in the positive sense. They are such in business and also in the various professions. A physician with dominant Approbativeness will simply try to please instead of to candidly and courageously advance and speak the truth as he knows it. So will a business man. This is a weak kind of cowardice. It is even more degrading than the cowardice of genuine fear. An approbative coward is of a lower grade than a cautious coward, simply because he is a policy coward. He is deceitful. Cautiousness in itself does not lead to deceit and all kinds of pretense. Approbativeness causes the larger degree of pretension and superficial life. It pretends in all kinds of ways. Cautiousness excessively developed will make one cowardly in the actual sense of fear. It is better to be a genuine coward of this kind than a deceitful coward of the approbative kind. One is more easily cured than the other. An approbative coward

is without special character. One may be an honest man or woman and have such large Cautiousness that he will feel a great deal of fear and be positively timid. This does not necessarily make him deceitful or underhanded. Approbativeness is afraid of what the public will say and therefore makes people sneak. It is a sneaking faculty.

To antidote these and rise above every kind of cowardice is to cultivate Self-esteem, Conscientiousness, Firmness and Combateness till they are strong enough to predominate.

EVERYTHING IS GOOD IN ITS DEGREE.

There is no positive evil. Everything on earth and on all other earths so far as we know must in the very nature of things be positively good.

Some things may not be so good in one sense as another. Good may be graded, but we affirm emphatically that there is no evil principle in nature. Evil is only imperfect good. All that is working for good. The plan of the universe seems to be one of development from the lower to the higher. Different stages of development necessitate a great deal of imperfection. In the conflicts of the people on this earth to-day we see apparent evil, but it is only apparent. It is the races' necessity. It is a stage of development. It is an exceedingly ill wind that blows no good. There is nothing when fairly understood that one should hate. One has no basis in fairness to hate either others or their works. It is indicative of weakness, narrowness, selfishness and imperfection on our part to hate anything. The age of construction has come instead of denunciation and destruction. A great many think they have reached a very high plane when they are able to denounce what they term as injustice and evil. The majority who do so, however, are to a large degree in the same stage and on the same plane as those whom they denounce. If we have to denounce others it is sufficient evidence that we have not risen very high ourselves. A better way than simply to go about trying to tear down in a bitter way that which is, is to develop oneself and develop plans that are better, and put these plans into execution and do some constructive work. The best way is to offer something instead that is so much better that it will antidote the so-called evil and properly take its place. All the strife, hatred, dislike, revenge, bitterness, bickerings, feuds, contentions, and so forth, are in their very nature indicative of a low stage of development; there is a better way, and that is to offer positive good and it will rectify these undeveloped conditions by virtue of its inherent vitality for good.

HOW TO GET ABOVE PREJUDICE.

One may get up and stay above prejudice. The only way to do this is to develop certain faculties that in their very nature are opposed to prejudice. Certain faculties are the antidotes of prejudice.

The central faculty of unprejudiced development is Conscientiousness. This united with Benevolence gives one an inherent love of truth and dislike of all error. In conjunction with Causality and Human Nature, it will give one a higher intellectual conception of human nature almost free from racial and any other kind of prejudice. If to these are added rather strong faculties of Self-esteem and Firmness, one can rise above petty personalities and get up into the plane of good will for everybody. These six faculties will lift one up above petty feelings, blind passions, foolish sentiments and unfair prejudices.

This is the only way to get up and stay up where one can take a view of the questions of life fairly, independently, justly and therefore without prejudice.

AMBITION.

Continued from Page 150.

It is through the achievement of the higher ambitions that we become immortal. We are then known through the ages for some act that has been, and may be, of inestimable benefit to humanity.

The ambition of the inebriate, the glutton, the thief, the gambler, the libertine, is not a desirable ambition to cultivate. Yet these conditions are but the outworking of the action of the mind; and the undeveloped condition of the counteracting faculties. This may seem strange to those who are unacquainted with the constitution of the human mind. Paradoxical as it may seem, it is nevertheless true, that the human mind contains within itself the ability to overcome any excess or deficiency of faculty. All that is necessary is a knowledge of the inherent and fundamental nature of each and every human faculty.

Ella Wheeler Wilcox gave a very good exposition of one side of ambition in the *Chicago American* of August 12, 1900. I shall quote from her the following:

"The young woman who is ambitious for fame, but who possesses no perseverance and no genius is peculiar to the present day. Genius without perseverance makes but a sorry showing, yet it frequently does find recognition for some one achievement. A book, a poem, a picture may flash upon the world of art like a comet through the skies, attracting all eyes temporarily. But unless it is an elegy or a Sistine Madonna, the fame of its creator is not lasting if no later achievements follow.

Talent, even mere ability, coupled with persistency of purpose and industry, accomplishes more than this spasmodic sort of genius."

Mrs. Wilcox is correct in her position, that ambition without persistence amounts to very little in the struggle for fame; it is only through persistent effort along any line of human activity that we can hope to succeed.

Ambition without Firmness—without the faculty that gives one an inherent desire, a delight to persist in any direction that ambition might indicate—would be like "a ship without a rudder;" it would be moved by every wind and wave that came in touch with it. It would be without an anchor to moor it to its purpose. It would be a derelict upon the sea of life, dangerous to all passing vessels.

If I were to look for the best kind of ambitions, I would first look for the faculty of Firmness, after that I would go to the faculty of Approbativeness. I would then know whether the hitching post of ambition—the pillar of persistent purpose—was able to hold steadily the fiery and excitable faculty of Approbativeness. To these two I would add Causality, so that one could logically understand the cause and effect of the particular ambition that is swaying the person. Human nature to understand the nature of the ambition. Comparison and the perceptive to be able to know one ambition from another. Ideality and Spirituality to instill a progressive faith into all undertakings. Conscientiousness and Self-esteem to infuse into ambition moral self-control. Combativeness and Destructiveness to give the necessary executive-ness to ambition. Amativeness, Alimentiveness and Vitativeness, and just enough Acquisitiveness to awaken a desire to make his ambitions of value to himself, so that he would not be a charge on his relatives or the community. Add to these any strong faculty, then you have the highest type of that particular ambition.

In conclusion permit me to say, that the standard of ambition varies with different nations and different classes of people, from the very highest to the very lowest. Persons who are mainly developed in the base of the brain will be ambitious to excel in the mere physical faculties, such as strength, ability to excel others in wrestling, jumping, run-

ning or fighting. I suppose that nowhere is ambition more intensely excited than in the prize ring. Pugilists glory in their might, and in their power of hard hitting, from the heaviest to the lightest, from Jefferies and Fitzsimons to little Terry McGovern.

I know several men that boast of their ability to outeat anyone, also to drink a given amount of intoxicants, and anybody that cannot do likewise is not considered in their class.

But the lowest ambition, the most degrading of all ambitions, is to be possessed of the revolting ambition of sensuality. The strife for the mastery in any direction has its seat and foundation in the faculty of Approbativeness.

The degree of all kinds of ambition is commensurate with the size of the faculty of Approbativeness.

HOW CONCEPTIONS ARE MADE UP.

A rational conception starts in Causality. A comparative kind is made up by the union of Comparison and Causality. No conception of character can take place without the addition of the faculty of Human Nature. The united action of these three faculties will give one a solid, intellectual, rational foundation for conception, but one might have these three faculties and all the other intellectual faculties highly developed and still be very defective in conceptional power and particularly in specific conceptional power. For instance, these three faculties in conjunction with the other intellectual faculties will give one pure intellectual conceptional power. They can conceive of intellectual laws and the qualities of matter in a chemical, mechanical and mathematical sense; but here these faculties have to stop. For one to have a conception of nutrition requires the addition of Alimentiveness. No one, however intellectual he may be, can have a sharp, conscious conception of vigorous, healthy nutrition without a strong faculty of Alimentiveness in a healthy condition, to unite with these other intellectual faculties. Hence, if one had the intellect to study character and also to study medicine, with a very defective faculty of Alimentiveness, he would be largely defective in the study of sharp conceptional consciousness of nutrition. He would be therefore crippled. He would be comparatively faulty in the study and correction of disease, especially of weak vitality. He might know by an intellectual process the laws, if there are any, of vital action, but he would have a very indistinct conception of the positive process of a nutritive kind and hence would be to a great degree unfitted for the practice of healing and medicine.

This will give one an idea of how conceptions are formed and how necessary all of the faculties are to form sound conceptions. We must form a conception of some kind in some kind of a degree before we act at all intellectually.

Again, if one is defective naturally in the faculty of Amativeness, he will have an indistinct idea of complete health. He will be largely unconscious of vigorous virility. He will overlook that which is endowed with sexual vigor and hence will fail to ascribe to this faculty the power that it inherently possesses and therefore be defective in his judgment in regard to the restoration of health.

For anyone to have a complete conception of human health is to have specially certain faculties highly developed. A complete conception of health may be obtained from the faculties of Sublimity, Alimentiveness, Amativeness, Ideality, Spirituality, Human Nature, Comparison and Causality.

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TEMPERMENT.

Continued from page 156.

A mental condition produces a physical condition and not the reverse. Body has no influence upon mind in any logical sense. The very fact of anyone making an affirmation that the body has an influence upon the mind is indicative of want of fundamental knowledge of the relation between mind and body. As is the mind so is the body. The body simply corresponds in a natural condition with its builder, the mind. It does not have any effect upon the mind as a whole because it is simply in harmony with its builder. It does not *degrade* the mind because it is *as fine* as its builder. It does not antagonize the mind because it is in *exact harmony* with its builder. All the antagonism that may be found between the body and mind is *by means of faculty*. All antagonisms are *fundamental antagonisms of faculty*. There are no physical appetites. There are no physical conditions except those produced by mental conditions. The temptations of the flesh are imaginary temptations. They are temptations of *real, fundamental faculties*. To get rid of these is not to commit suicide, for one would have the same faculties without any question in the next sphere.

There are some faculties, as I have stated, that are more vital than others. The conditions of the body are conditions of faculties, and therefore it is only correct to say that as are one's faculties so will be the body. For instance, if one has large faculties of Amativeness and Alimentiveness he can produce a great deal of vitality. This vitality can be used by both the mental and motive temperaments. This is one of those supposed antagonisms between mind and body. All antagonisms, remember, are between *faculties of the mind*. The antagonisms between Amativeness, Alimentiveness and the intellectual and moral faculties is a very striking fact. It is not an antagonism or conflict between mind and body, however, but between one part of mind and another part.

There are those who have so little knowledge of the causes of physical formation that they think of human bodies wholly apart from the minds connected with them. They understand so little about the relation between mind and body that they haphazardly take any kind of a body and suppose that a very different kind of mind could be connected with it in some way. There are those even who think that fine souls may be in coarse bodies. There are those who know so little of the relation between mind and body as to believe that a strong executive will could exist in one *mentally* who had either a mental or a vital body.

Many kinds of the most amusing and absurd notions are current in regard to the relation of mind and body. For twenty years I have made this subject my daily study and attention. Never have I found a man, woman or child mentally in any way superior to or unlike the body. Neither have I ever seen a normal body that was not perfectly, in quality, temperament, formation and everything else in exact correspondence with the formation of the brain and the brain in harmony with all the mental manifestations known.

The notion of any difference between mind and body in a normal sense is perfectly preposterous.

Temperament, then, may briefly be defined as a mental condition, either inherited or attained by special culture, with its physical accompaniment—the specific kind of body that it needs. It is overwhelmingly self-evident that the mental temperament does not need the locomotor system of the body predominant. Neither does it need the vital system of the body predominant. It simply needs the nervous system predominant. It would not be a vital temperament then either mentally or physically.

To get at one's temperament, ascertain *what faculties of his mind over predominate*. To do this, study what is called phrenology, which is only a name for a natural, fundamental

psychology. Learn the localization of at least nine faculties. Ascertain whether these are evenly or unevenly developed. When you find Alimentiveness, Amativeness and Vitativeness stronger than any other faculties indicated by the structure of the brain you have a vital temperament of necessity in the lead. When you find Firmness, Destructiveness and Combaticiveness stronger in the brain than any other of the faculties you have a motive temperament even if one has no legs or arms. He would be motive by *nature* anyhow. When you find Causality, Spirituality and Ideality dominant one has a mental temperament by the inherited strength of these faculties, and cannot have a vital or motive temperament till he cultivates either the *motive or vital faculties* to a predominant degree. This is fundamentally and absolutely reliable. All can perfectly depend upon it.

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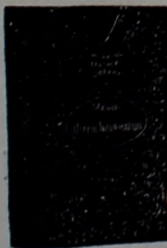
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The Greatness of Human Nature—A Few Facts about Success and Failure—Blind-man's Buff—How to Read Character—Human Temperament—The Science of Man—A Scientific System of the Art of Phrenology—Child Education—Hazard Education—Elemental Child Study—The Problem of Human Life—The Faculty Route—Human Life—Head, Face and Body—The Sensual Faculties—Dependency—Roof-shaped Heads—Our Seven Sinners—How to be Happy—The Swearing Faculties—Secretiveness.

APRIL

The Thinking Faculty—Absurdity of a Vital Face and Body on a Mental Head—Self-development—Don't Spit Yourself Away—Some Good Points about Memory—Why Some Boys Cannot Raise a Moustache—Imitation—The Primary Elements of Human Nature—What's the Matter with Him—Phrenology as a Self knower—The Faculties of Leadership—Our Mission—How to Read the Nose—How Character Out—How some of the Faculties Write—The Status of Psychology—Scientific Culture—The Elements and Structure of Will—Organic Quality—A New Solution of the Problem of Human Life—The Touch-me-not Nose—Mind and Body—The Torrid Zone of Human Nature—Guessing Phrenologists—Time—What Phrenology is Not—Conscientiousness—Why the Lips Meet in the Kiss.

MAY

Heaven, Earth and Hell—The Inherent Sources of Human Nature—Four Connections of Faculty and Face—Character in Action—Sight Perception—A Great Hit by one of our Graduates—Human Character Reading—Especially Watch the Top Head—One Relation of Mind and Body—Where the Devil Lives—Physiological Signs of Selfishness—Examinations from Photographs Unreliable—Jealousy in the Lips—The Treacherous Faculties—How to Read Character—A Human Guide—Definite Psychology—The Oratorical Faculties—While Asleep the best Time to Reconstruct a Brain—Child Study—Three Kinds of Students: Observing, Memorizing and Thinking—A Plea for More Definite Education—Necessity of Special Advice in Deciding upon an Educational Course—Partial List of the Ports of Entry for which a Man of Liberal Education may set Sail—Necessity of Understanding the Elements of Human Nature—Sir Alfred Russell Wallace on Phrenology—Something about Genius.

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JULY

Human Goodness—A Fundamental Formula to Regulate Human Selfishness—Elemental Character Study—The Faculties that Hold the Body Up—Where to Look for Faculties—Eye Openers—Headless Physiognomy—New and Appropriate Names for some of the Faculties—How some of the Faculties affect the Body—Form as Indicative of Character—Temperament without a Cause—Proud Character—The First Thing—The Dangerous Three—Faculty, Head and Face—The Greatest Representatives of Individual Faculties—Positively Obsolete (Psychology taught in schools to-day)—The Departments of Human Life that the Fifteen good Faculties Represent and Relate us to—What the Higher Fifteen Faculties will Give—What They will Save us From—Why the Thought of the World is Conflicting and Chaotic—Concerning Vitality—The Wiser Way—Size of Head not a Measure of Intellectual Power—About the Combination of Faculties for Success and Failure—The Corn Faculty—Happiness—The Development of the Fifteen Good Faculties—Shadowy Phrenological Examinations—Vicious Children—Mixed Heads and Faces—The Thought Centers—Fear of Death.

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Human Fear—Facial Architecture—Random Shooting—Fundamental Sources of Human Faculties—A Possible Second Shakespeare—Destructiveness from Seven Standpoints—Look for Faculties—Don't Wait for them to Blossom—No Right to Judge without being able to Measure the Strength of Every Faculty—How to Read Character—Human Diversity—Building up a Psychology—Memory Magnetism and Faculty—Mental Adjustment—Individual Success—Necessity of Self-knowledge—One who will Not Settle Down—A Point Regarding Marriage—More about Will.

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